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his brother Palēn, who, of course, was also her *wevnē-*. To him she bore a son Sankuro, who was given his rightful position as taunaun as though his mother's marriage had been perfectly in order. Sankuro is now a boy of sixteen or thereabouts, so that this affair must have taken place upwards of twenty years ago. But from the vividness with which the whole story was related to me, it must have made a great impression on the village. On the death of Sarumpots, the other protagonist in the drama, his wife Gomar, passed in the natural course of events to his brother Pinari, again her *wevnē-*, whose chief wife she now is, having succeeded to that position after the death of his first wife. The unravelling of the relationship terms involved in the genealogy of this family puzzled me very much, until the mystery was cleared up by the recital of the story given above (see Fig. 6).[1] The fact that the relationship was two generations removed took this marriage out of the category of incest. Had the two couples concerned been blood brothers and sisters, it would under no circumstances have been allowed. I heard of no case of actual brother-sister incest, neither does any instance of it occur in any of the stories in my collection.

Incestuous unions are, however, by no means absent. The worst form of incest is between a man and his sister's daughter (the *tsoa-* : *pasu-* relationship). A case of this kind occurred in the village of Kurtatchi some little time before my visit. Wasalau, a man notorious for his sexual laxity, raped his sister's daughter, Poskea, scarcely more than a child. She had a baby, which died at birth. There was a great scandal over the affair. Wasalau was banished from the village by Pinari (who openly regretted that the restrictions imposed by the white man prevented him from putting a spear through him), and will never dare to show his face in it again. Pinari subsequently arranged a marriage for Poskea with the brother of one of his own wives, with whom she now lives, apparently happily.

No case of mother-son incest came within my own experience, but the names of two men, now dead, were given to me as having attempted it without success. It finds a place in my collection of stories, some of which are clearly 'founded on fact', though others are as clearly imaginative or legendary.

Sexual intercourse between father and daughter would appear to occur not infrequently, especially where fully grown daughters, married to men away working as indentured labourers, continue

1 [See cat. 116 p. 69. —Analyst]

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to live at home in the absence of their husbands. I did not actually come across a case in which this was proved to have occurred, but it is a feature in many tales, and in discussions with the natives arising out of such stories they said that 'plenty of people do it'. While disapproved of, it is not viewed with the same horror as intercourse between a man and his sister's daughter. It is to be remembered that the father is not a member of the lineage.

NAMES

Reference was made in the discussion of taboo relationships to the taking of supplementary names. The question of names must therefore be considered in relation to society.

It is of no great moment who gives a name to a new-born child. Usually it is a member of his lineage, often his maternal grandmother, but any other person may be asked for or offer a name. If a man falls down in sight of the child's mother before the name has been given, it is considered suitable for him to give it.

The name given is often one which has belonged to a deceased relative, possibly one of the mother's brothers or sisters, especially if the child be tsunaun. A boy cannot be given his father's name 'because his father is not of his lineage' (*boania*). If the child is not given the name of one of his forebears, a name will often be suggested by some incident, often trivial, that happened at the time, much as English children have been called 'Jubilee' or christened after some one in the news. A small boy at Petats was called Bulunan, which means 'a message', because his father received a message just as he was born. Nomoin, the name of a baby at Kurtatchi, means 'Go first', and arose out of a dispute over a pathway. Tariri—'Ours'—was the name given to a welcome Petats baby, and Poni—'Again'—to one possibly not so welcome. Sometimes the references are not such as we would consider altogether happy ones. Kalabus was so called because he was born while his father was in prison (= calaboose, pidgin-English for prison), and Kela because his father was bald. Nowadays children are given a European name by the priest when he comes to baptize them, but they generally receive a native name as well.

The name is given a few days after birth, usually on the tenth day, when the child is washed. It is retained in the case of a boy till he puts on the *upi*, and in the case of a girl till her first menstruation ceremony. This ceremony is held only for girls

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154 holding nothing, and I thought: 'Oh, I thought I was holding a woman.'

159 *Comments by the recorder.* This was apparently a very vivid dream. When I asked Bwapip, according to my usual custom when any one comes on to my verandah early in the day, whether he had dreamed last night, he said: 'I had a very bad dream.' I said: 'Tell me about it.' He said: 'It was about a woman', and seemed disinclined to talk about it, but eventually told me, making sure no one was listening. It seems to be very detailed for a dream, but he repeated parts of the conversation afterwards in identical terms, so it appears to be genuine (though it may have been unconsciously elaborated in the telling). He says he thinks the young lady in question really entertains for him the sentiments expressed in the dream, and he is afraid of its coming true. He stands to her in the relation expressed by the term corresponding to 'sister' ('sib of the opposite sex', see p. 63) and it would be a gross breach of [835] custom for them to have intercourse. But these people are not strict in observing their own rules, and instances of the kind occur not infrequently, though looked at askance by the community.

[837] Kiots is a girl somewhere between 15 and 20. She is married to a man who is away working at a plantation. She has the reputation in the village of being rather free with her favours.

This is the only dream in my collection in which the conception of incest appears as 'manifest content'. But since connexion with this problem will probably be apparent to a trained analyst in other dreams involving relatives, although their manifest content is not overtly sexual, I here make mention of all the dreams in which there appear any relatives with whom marriage is forbidden according to the kinship system of these natives.

159 (1) *Son dreams of his mother.*

No. 9. Kakari (young adult male, living in his mother's hut).

I dreamed the sore on my foot went right up my leg. Mrs. Hadden put medicine on it but it got no better, so she sent me back home. My mother put native medicine on it, leaves from the bush, but still it would not get better. Then all my toes fell off and my spirit (*abin*) cried about it. I woke up in a fright and jumped up and felt my toes to see if the dream was true. I thought they had really fallen off.

Comments by the recorder. Mrs. Hadden is the manager of the nearest plantation; she is very good to the natives and recently nursed Kakari with a bad septic sore which cost him his little toe. From his manner in describing the dream it must have been very vivid.

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the animal world do not exist: they are taken solely from the bird world.

Since children inherit their mother's clan symbol, it follows that, if they are girls, they belong to a clan whose members the father can marry and can theoretically be married by him. In practice we find [582 835] this in Buka and northern Bougainville; there it is not rare that the father is married to his own daughter and has children by her. This is not regarded as forbidden; but a union of two people who have the same clan symbol is considered a crime. In southern Bougainville and on the islands of the Bougainville Strait the very same view prevails, but its practice is not so general as in the north. A similar arrangement probably also exists in the other Solomon Islands. I conclude this from a statement of Woodford in his book Among the head-hunters, p. 40 ff. It says there: "It came to my knowledge that an extensive and widespread system of 'castes' or totems exists upon this and some of the adjacent islands. The name of them on Guadalcanar and upon Gela or Florida is Kema, upon Savo Ravu. At Veisali, at the west end of Guadalcanar, the word used is Kua . . . . The natives told me that man might not marry a woman belonging to his own caste . . . . [7] Of these castes the largest and most powerful is the Gambata." He then also mentions the castes Kiki, Lakoli, Kakau, and Tanakindi.

The native acquires wives in various ways. In part he steals them 583
from a neighboring tribe and marries them if the clan symbol allows it; if not, he sells the stolen woman to a native whose symbol allows him to marry her. In by far the most cases, however, he barters for his wife. As medium of exchange he makes use of the current money varieties. In Buka a wife costs from four to six fathoms of white shell 436
money (hēruanne) or two to four lengths of tooth money (baîîu and 583
rāki). On the islands of the Bougainville Strait a wife costs from five 171
to ten fathoms of white shell money (pūlassale) or one to two fathoms of red shell money (mismis). On the mainland of south Bougainville the same two types of money are used as media of exchange, but in addition one called mānei, which is made on Shortland and serves especially for the trade dealings of the islanders with the mountain people. The latter uses as a medium of exchange exclusively the mānei imported from the Shortland Islands; they call it aputa. This money has substantially less value; one needs twenty to thirty fathoms